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facts. To Weber supernaturalism is a presupposition which is reinforced by both practical faith and by the message of the Bible. Historical criticism cannot of itself negate this presupposition. It is only as some other philosophy appears that denial is possible.

Thus it comes eventually to a controversy between philosophies. Weber has conceded much in this position; for critical analysis must judge philosophies. Thus the dogmatic method gives way to the critical method. Orthodoxy is adopting a kind of apologetic which is of real value.

G. B. S.

DUNKMANN, PROF. DR. K. *Die Nachwirkungen der theologischen Prinzipienlehre Schleiermachers*. Gütersloh: C. Bertelsmann, 1915. 200 pages. M. 4.

There is a renaissance of the study of Schleiermacher in Germany which is not without its echoes in the rest of the Christian world. Professor Dunkmann, of the University of Greifswald, contributes to this movement in his study of the effects of the principles of theological *method* laid down by Schleiermacher upon German theology. His conclusion is that down to the present century there have been no effects of Schleiermacher's *methodology*, since it was not understood, and the attention both of his disciples and his critics was taken up with specific teachings of the great theologian, and particularly his concept of religion as the feeling of absolute dependence. The author undertakes to state Schleiermacher's principles of method, and expresses his conviction that a right understanding of them is the only hope of this century for advance and new life in theology, but the discussion of them and their consequences for theology is reserved for a later issue of the *Beiträge zur Förderung christlicher Theologie* to which this belongs. This number reviews the criticisms made upon Schleiermacher by representatives of the main movements in theology contemporary with and since Schleiermacher, with the result referred to above. Its interest will be principally for students of the *history* of doctrine or those particularly interested in Schleiermacher, while the later discussions may be expected to be of direct interest to the systematic theologian.

E. A. C.

MAINAGE, TH. *La Psychologie de la conversion*. Paris: Beauchesne, 1915. xii+434 pages. Fr. 4.

Perplexed students sometimes ask, Where does psychology end and the work of the Holy Spirit begin? The same confusion with reference to the proper field of the psychology of religion seems to appear in this book. Its title might better be "The Theology of Conversion," for while the author discusses psychology, he is mostly concerned to defend his position from psychological attack. He defines conversion in terms of complete and enduring acceptance of all that Catholicism involves. He strongly objects to the term being applied to such a change of life as is involved in the sudden sobriety of the drunkard. Yet surely the psychological process by which such a change takes place may have many points of similarity with the religious conversion.

The method here employed is the examination of the autobiographies of converts. The author asks first whether their conversion is the result of intellectual inquiry. He finds that the converts feel that it is more than that. Was it an effort of will? They feel that they were impelled by a power not their own. Was it the result of social affections? Helpful as these were, they were not the controlling force. He then discusses Le Bon's psychology of the crowd, James's psychology of the subconscious,

the theory of double personality, the conditions of nervous pathology, and finds none of these sufficiently explanatory. What then is the cause of conversion? It is the power of God upon the human heart. And if Protestant converts seem to have much the same experience, it is still the power of God which is seeking to bring them to the Catholic faith, but which, owing to their obstinacy, cannot accomplish the complete process.

Evidently this is not psychology at all, but religious faith. Psychology of religion, in the nature of the case, cannot find or exclude God. Its concern in such a problem as this is with the analysis of the conscious experience of the religious convert. It is a pity that lectures at the Catholic Institute of Paris should not make this distinction clear. It should be said that the author is aware of the criticism and attempts to defend himself in his preface. He is certainly correct in his claim that it is desirable to make a study of Catholics to supplement the American studies which have been concerned with Protestant experience.

T. G. S.

PRACTICAL THEOLOGY

SACHSSE, EUGEN. *Einführung in die praktische Theologie. Eine zeitgemässe Erörterung neuer Probleme und brennender Fragen.* Bonn: A. Marcus u. E. Weber, 1914. 111 pages. M. 2.80.

Among theological disciplines practical theology has been that which is concerned with the preaching and teaching functions and with the organization of the church. Recent developments have very much enlarged its scope. This volume indicates that the same enlargement is taking place in Germany with which we are familiar in America. Practical sociology and the psychology of religion are so intimately connected with the problems of church life that they inevitably come into the survey of practical theology. But while recognizing this enlargement, Sachsse carefully scrutinizes all modern developments and brings them into the orthodox scheme. His discussion of social problems lays emphasis upon the restriction of the church to the preaching of general principles of love and brotherhood, and upon the duty of philanthropy. One misses that note of social justice which belongs to the forward church of today. And the discussion of the relation of the church to the Kingdom of God in which this might have been brought out is almost entirely theological and exegetical. The psychology of religion, in which the author seems to be unaware of the significant contributions made by American scholars, is accepted with hesitation and with the insistence that it cannot explore the spiritual life.

The name practical theology has sometimes seemed out of place as a description of the science which deals with the activities of the church. But in this volume it is abundantly justified, for the discussion is predominantly theological. Questions of sacrament and sacrifice, the formulae of prayer, including a consideration of the relation of the Son to the Father, the practical matters of leading the youth and the unevangelized into the religious experience, questions of worship as related to the persons of the Trinity—all are discussed theologically and exegetically. One misses the quality of reality in a consideration of the activities of the church as a social institution in the modern world.

A strong and helpful feature of the volume is the constant insistence upon the pre-eminence of love in the work of the church and in its influence upon society.

T. G. S.